A Painful Structural Transformation under Globalization: the Mexican Case

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In an evolution from rural societies to urban-industrial one, every country follows a common broad path. However, the characteristics and outcomes of each national path are diverse depending on the natural resources, population, institutions and culture possessed by each country. A typology of structural transformation paths is presented. Emphasis is made on social costs of each path. A successful path solves the food problem and eradicates poverty. In a non-successful path agricultural development is blocked, creating obstacles to economic expansion and poverty and inequality remain high.

Analysis of structural transformation in two Mexican regions shows that rural economies are closely intermingled with other economic sectors and forces. The growth of non-agricultural employment and migration appear to be determining factors of economic and social transformation.

The international context is key to a successful transformation. Globalization represents a major challenge to underdeveloped countries. The international economic system, tailored to the needs of rich countries, represents an adverse context to many underdeveloped nations.

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Beyond the Conflict of 100 Years
Relations and Mutual Recognition between Japan and the Republic of Korea in Postwar Years

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This paper examines how Japan and R.O.K. should build the century of new cooperation beyond the conflict lasting for a century, while looking back on the transition and the attainment of mutual recognition between Japan and R.O.K in postwar years.

In ‘Ⅱ. Japan/R.O.K. Negotiation: Unhappy Starting Point of Relations between Japan and R.O.K. in Postwar years’, the dispute during Japan/R.O.K. negotiation 1952-65 between R.O.K. which had requested the compensation for colonialization since the annexation of Korea by Japan had been null and void, and Japan which insisted that the annexation of Korea was lawful and colonialization contributed to
the modernization of Korea is examined. There had been the problem in the background of the dispute that after Japan was defeated in World War II, reflection (harm responsibility) to colonialization and the war of aggression was not shared among Japanese people, however Japanese feelings to R.O.K. were the worst on the modern history.

In ‘Ⅲ. The New Contacts of Japan and R.O.K.: Age of the Conflict over the Cultures’, Mutual recognition of Japan-R.O.K. from the 1980's to the 90's when Japan became the economic power for which Japan accounts for 10 percent of GNP of the world, and democratization and economic growth were achieved in R.O.K. simultaneously. At this time “嫌韓論[Kenkaron]” that criticizes the Korea culture and the Korean gained power in Japan, and the criticism to Japan by the Hangul generation gushed in Korea.

In ‘Ⅳ. Globalization and Complication of Mutual Recognition’, the Japanese culture had been opened in R.O.K., and there had been Korean boom 韓流 in Japan from the latter half of the 90's to present. Reflection (harm responsibility) to colonialization and the war of aggression came to be shared widely in Japanese society. However, the backlash of perception of history became clear in Japan. There was a substantial change in the two countries people's recognition to others with Korean boom in Japan and Japanese boom in R.O.K. since the middle of the 2000's. In addition New Right gained power in R.O.K., but they faced the people's criticisms though the part of them argued on the justification of colonialization. In R.O.K., though the infiltration of the Japanese culture was remarkable, it was clarified that the criticism to colonialization and the distrust to Japan were still strong.

In the final section, a possibility over the exchange of the civic activities and the reconciliation of Japan- R.O.K through learning each other, and cooperation is proposed.

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State and Society

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Reflecting changes of world situations, many studies have tried to theorize the relationship between a society and the state from a new viewpoint. In fact, the Marxist theory of state tended to understand structurally such a relationship through the class, neglecting the diversity of organizations and individuals that constitute a society. The essential features of the structure of state tended to be one-sidedly and schematically characterized as a mechanism for class domination. Instead, new state theories highlight a mutually empowering interaction between a society and the state, rather than viewing it as relationship
between the ruler and the ruled.

This paper first examines critically Michael Mann’s concept of social forces, which is having a great influence on new state theories. Then I examine the problems of new studies on the relationship between the state and a society. Wang Xu’s article “Mutual Empowerment of State and Society: Its Nature, Conditions, Mechanisms, and Limits”, successfully points out the problems of the new state theories. In those theories, it is argued that the state and a society are in relationship of mutual support in becoming stronger together and that such a relationship is indispensable to their sustainable development. Thus, Wang critically examines “mutually empowering interaction between the state and social forces” claimed by the new state theories.

The state is generated from the ensemble of social relations within a given area. Therefore, the state is part of social relations. I discuss, within the social relations, the origin of the state, its public nature and legitimacy, its relative autonomy, and its relationship with the civil society.

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The Vietnam War As Seen from the Chinese-Vietnamese Borders

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In mid-January 1950, Ho Chi Minh crossed the Vietnamese-Chinese border on foot. The 59-year-old Chief of State of the Democratic Republic of Vietnam (DRV) had walked for 17 days through the jungles of Viet Bac (northern Vietnam), disguised as a follower of a Vietnamese team under the name of “Dinh”. It was Ho himself who declared the independence of Vietnam on September 2, 1945, but the DRV was still fighting for independence against the French without any official aid from the outside world. Building up scattered redoubts in northern and southern parts of the country, not a few of his colleagues were expecting to carry out a general offensive. Ho Chi Minh was convinced that large-scale international assistance would be vital for the third and the last stage of the Vietnamese anti-French resistance. Escorted by the Chinese, the President of the DRV left border town Jingxi for Beijing and for Moscow, and formally requested for military assistance from the People’s Republic of China (PRC) and the Soviet Union. Skeptical of Ho’s ideological orthodoxy, Stalin suggested “division of labor” between the PRC and the Soviet Union to Liu Shaoqi in July 1949, and then to Mao Zedong in early 1950.

Massive military and economic assistance, some of which was sent from the Soviet Union by way of the PRC, conditioned the Vietnam War against the French under the veil of secrecy. Although the will for independence of the Vietnamese people finally decided the destiny of the DRV, the personal
characteristics concerned had important effects on the course of the war: Ho Chi Minh, who exercised unique leadership, living among the people and translating his own idea to action; Chen Geng and Vo Nguyen Giap, who respectively showed military genius at the border campaign in 1951 and in the battle of Dien Bien Phu particularly at its latter phase in 1954; and Zhou Enlai, who demonstrated great ability as a diplomat in persuading Ho Chi Minh, at Liuzhou in July 1954, to accept a pair of settlements - a temporary military line along the 16th parallel and national elections within two years. The decisions of Ho Chi Minh are to be reviewed in the final outcome of the Vietnam War against the U.S. in 1975.

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Review Article

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In his L'Afrique depuis 1940 (Africa since 1940: The past of the Present), recently published about a history of Africa, Frederick Cooper challenges some contemporary issues of Africa from a historical perspective, including colonialism, developmental politics, decolonialisation, independence movements, nationalism, post-colonialism, oil crisis, Structural Adjustment Policies (SAP), poverty, interethnic conflict. Reminding that Africa could develop in the colonial time as well as in the postcolonial period, Cooper claims that: 1) pre- and post-independent governments kept developmental policies so that there was some socio-economic improvement, 2) such a dynamics was broken down in Africa first by 1970's oil crises and then by 1980's SAP, 3) one of the problems might be “Gate-keeper State” making African economy structurally vulnerable. Thus, the author opposes a monolithic view of colonial and postcolonial histories of Africa, and proposes to objectively analyze contemporary Africa's problems in standing back from the independence and neo-colonialist theses. If Cooper takes the variability of African countries' social history and political economy for granted, it will nonetheless be necessary to take some sociocultural aspects into account, such a language in society for example.

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